

PRANAM



ANANDA MARGA
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THE SUPREME COMMAND
of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

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EDITORS NOTE

The progress that Sadhana brings to the individual will be ever leading him to new realisations, everything around him will be constantly taking on new perspectives, so, we must establish ourselves firmly in morality for it provides us with the mental equilibrium to keep moving towards the Supreme Shelter and it provides us with a base from which to work for the glorification of mankind.

The derivative meaning of the word 'Nitti' (Morality), is that which has in it the principle of carrying. It is the first step forward to the path of Sadhana (the persistent efforts to establish spiritual contact or communion with God). So this acquaintance of 'Nitti' does not end here. It completely ceases to be what it is if it fails to help man progress and develop to his maximum stature. That which is virtuous with the virtue of its guidance, that which is distinguished with its distinguishing attribute of inspiring, can on no account lose its dynamic characteristics by limiting itself to any specific time, place, or person. So 'Nitti' or morality is a living force, the practice of which is capable of implanting in man the ultimate subtlety -- in the supreme knowledge through the medium of better intellectualism. The term 'Nitti' will be justified only if it can inspire man to reach the point from where the question of leading him elsewhere does not arise.

Moralism is not the dreamy fantasy of the idealist, nor is it the means to an end of the materialist. It is such as presents itself before man with all the possibilities of merging the atheistic objectivity into supra-mundane intuition.

Remember, when this moralism, on which the very human existence is based, leads man to the fullest expression of his humanness, then alone its practical value is properly realised. From the first expression of Moralism to the establishment in the cosmic manhood -- the concerted effort to negotiate the gap between the above two is what is called the social progress. And the collective body of those who are engaged in this concerted effort to conquer this gap, I shall call the 'society'.

-- Shrii Shrii Anandamurti.





The Foundation of Sadhana

Morality is the foundation of Sadhana, (spiritual practises). It must, however, be remembered that morality, or good conduct is not the culminating point of the spiritual march. As a moralist one may set an ideal for other moralists, but to do this is not something worth mentioning for a Sadhaka (spiritual aspirant). Sadhana, in its very start, requires a mental equilibrium. This sort of mental harmony may also be termed as morality. People often say, "I follow neither religion nor rituals, I abide by truth; I harm no body and I tell no lies, and this is all that is necessary. Nothing more need be done or learnt." It should be clearly understood that morality is only an effort to lead a well-knit life. It will be more correct to define morality as a dynamic force rather than as a static one, because balance in external spheres of life is maintained by waging a pauseless war against all

opposite ideas. It is not a intro-external equilibrium. If the unbalanced state of mind takes a serious turn by pressure of external allurements and if the mental disturbance is found to be intense, it is likely that the power for internal struggle may yield and consequently the external equilibrium or the show of morality may at any moment break down. That is why morality is no doubt not the goal, not even a static force. The morality of a moralist may disappear at any moment.

It cannot be said with any certainty that the moralist who has resisted the temptation for a bribe of two rupees would also be able to resist the temptation of an offer of two lacs of rupees. Nevertheless, morality is not absolutely valueless in man's life. Morality is an attribute of a good citizen and it is the starting point on the path of Sadhana.

Moral ideas must be such as may furnish man with ability as well as inspiration to proceed in the path of Sadhana. Morality depends on the efforts to maintain the balance with respect to time, place, and person and as such there may be differences in moral code, but the ultimate conclusion of moralism is the attainment of supreme bliss, and therefore there may not be any possibility of any imperfections of relativity. It cannot be said that the ultimate aim of human life is not to commit theft; what is desirable is that the tendency to commit theft should be eliminated. It cannot be the aim of life that one will not indulge in falsehood; what is important is that the tendency of telling a lie should be dispelled from one's mind. The Sadhaka starts spiritual practises with the principles of moralism based not on indulging in theft or falsehood. The aim of such moralism is attainment of that state of Oneness with Brahma where no desire is left for theft; and all tendencies of falsehood disappear.

In the Sadhana of Ananda Marga moral education is imparted with this ideal of oneness with Brahma, because Sadhana is not possible without such a moral education. Sadhana devoid of moralism will divert a man towards material enjoyments, and at any moment he may engage his mental power acquired with much hardship to quench his thirst for meagre physical longings. There are many who have fallen from Yoga or Tantra Sadhana and are spending their days in disrepute and infamy. Whatever little progress they achieved through forcible control of their instincts is lost by a moment's error in pursuit of mundane pleasures. It is therefore emphasized that even before commencing Sadhana one must follow moral principles strictly. Those who do not follow this, should not follow the path of Sadhana; otherwise they will bring about their own harm and that of others.

How To Live In The Society

Those who wish to make the society free from all defects will have to keep an eye on every man. The social reform cannot be effected only with the purification of individuals. The upliftment of the social life cannot be brought about just by delivering speeches from political platforms. Mental and spiritual training alone can create Sadvipras. Sadvipras are only those who are adept in Yama-Niyama and are aspirants of Supreme Self (Supreme Principle).

Shrii Shrii Anandamurti.

The establishment of an ideal society depends on the mutual help of the members and their co-operative behaviour. This co-operative behaviour depends on the practice of the principles of Yama-Niyama; so, spiritual practices, especially the practice of Yama-Niyama is the sound foundation of an ideal society.

It is often noticed that an individual runs into debt because his behaviour is contrary to the principles of Yama-Niyama, especially owing to extravagance, and is a result of this he approaches the society and asks for relief. In this connection I shall point out that just as the society is duty bound to give relief to the individual by combined efforts, so also it must have a control over the conduct of the individual, over his practise of the principles of Yama-Niyama and also over his expenditure. Not to consult anybody at the time of spending money but to ask for help from all when in debt, is not a good practice. Such a mentality cannot be encouraged.

To purchase, by incurring debt, Serge where Tweed will do, or Gaberdine where Serge will do, is surely against the principle of Aparigraha. Similarly an individual should take food which is nutritious but not rich. He must have to give up the practise of feeding others with money taken on loan. That is why the control of the society over the individual's conduct and

expenditure is indispensibly necessary. Hence every Ananda-margii, when he sees any other Margii acting against the principles of Yama-Niyama will have to make him shun this habit either by sweet words or by harsh words or by dealing even more strictly; and thus will have to make the society strong.

Henceforth I direct every Ananda-margii to have strict vigilance on any other Ananda-margii in making him practise the principle of Yama-Niyama and also to accept calmly the directions of other Margiis in this connection.

I am also giving one more advice in regard to Aparigraha — if any margii is to spend on anything in addition to the fixed expenditure, he should, before incurring such expenditure, obtain clear order from his Acarya or unit secretary or district's secretary or any other person of responsible rank (examples of extra expenditure — costly clothings, ornaments, articles of furniture, marriage, building). Similarly, order is to be obtained before taking loan from any businessman or money lender. Where one's own acarya or any person of responsible rank is not easily available, consultation, or rather order, is to be obtained from any other acarya, tattvika or any right thinking member of the Marga. Every member should follow this instruction strictly.



The aspiration to become rich by exploiting others is a sort of mental malady. In fact, if the eternal hunger of the human soul does not find the real path leading to mental and spiritual wealth, it becomes engaged in the work of depriving others of their rights by robbing them of their resources more than what is required in this material world.

If any member of a joint family seizes the food materials from the store by application of mental or physical force, he certainly becomes the cause of misery to others. Similar is the case when a capitalist says, "We have seized wealth by intelligence and labour. If others have the mental and physical potentialities they may do it. Who

objects to it?" They do not want to realise that the volume of the commodities is limited whereas the requirement is common to all. In most of the spheres the abundance in one individual's case leads to the reduction in morsels in the case of others (or leads to taking the bread out of the mouth of others). Not to understand this common necessity of all is a mental ailment.

But also the people afflicted with this malady are members of this vast human family and consequently, they are our brothers. Therefore, they will have to be cured of this disease by either making humanitarian appeals or by exerting pressure of circumstances. It will be a great crime even to think of their destruction.

— Shrii Shrii Anandamurti

Where are you? Come and join us

Brahma's in the rising, Shiva's in the fall,
Neptune's in the high of Uranus's call,
Children of the universe, keep singing with the flow,
Remember love's creation, love's creating through us all.

Down by the river, sweet giving river,
Where do you come from, where do you go?
Moonlight reflections, from life giving light
Father of day, and Father of night.
(Do do do do.....)

How does it feel, I mean are you really blind?
Look who's on street corners, begging for a dime.
Old man on the park bench, staring at the ground,
Always drifting in the past, so used to being down.
Caught in the rush hour, just to get home,
Someone ends it in a car crash,
Someone ends it on their own.
If you think you're living pretty
In your groovy meat pie city
It's just another mind game, you know there's
something wrong.

You know that your searching
Everyone's searching
Where are we headed for, you want to know more
Listen more carefully, relax and slow down
So many songs are sung to help all find the door.
(Do do do do do.....)

Don't get attached, unlatch, flow on
Go on, leave what's known to you
Go beyond your self-view, to get through
Fear not, there's something higher you've got
Something much higher that's you,
Love's such a lot...

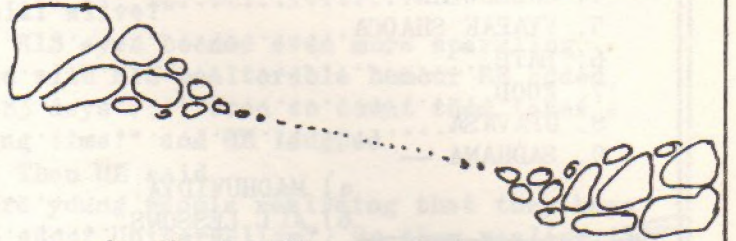
You are, we are all one with each other,
All one with it all,
There's a cosmic flow, a cosmic will,
Watch each move that you make.
Can you hear it call?
Can you hear it call?
Don't fall, Don't fall,
Can you hear it call.....

Gold bells in the mountains, ringing in the morning sun.
Devotion is surrender, surrender to be one.
Song bird hear it chanting, please don't fly away.
Your message is from heaven with changes for everyday.
Listen for the eastern masters, teachers with the key,
Glowing through love and wisdom through them you shall be.

- Arjuna

The fight between VIDYA and AVIDYA

These days the cry for "Peace" has become a craze in this world. But can anything be achieved by such cries? There is no way for establishing peace other than waging a war against the very cause by which the peace is disturbed. In the personal life of every human being there is a constant conflict going on between the good tendency and the bad one; between Vidya and Avidya (spiritual force and material force). Sometimes it is Vidya (good tendency) that triumphs and sometimes Avidya (bad tendency) has its victory. In social life too, similar fight between Vidya and Avidya is going on. Vidya has to fight Avidya and in this fight, as long as it remains triumphant, there is a particular kind of peace which can be called "Sattvikii Peace". Likewise, as long as Avidya remains victorious in this fight, there also a particular type of peace gets expressed which may be recognised as the "Tamasii Peace". Thus, we find that peace is a kind of relative truth. The supreme peace and the eternal peace cannot be established in collective life, as the extroversal and the introversal activities which this world consists of have two-fold functions. The first one is dominated by "Avidya" while the second one by "Vidya". If the existence of this world consists in the existence of these two, then a permanent peace (Permanent Tamasii or Sattvikii as the case may be), in this world, will mean the cessation of the activities, either of "Vidya" or "Avidya" or of both. That is why it is to be admitted that the collective peace cannot exist but in annihilation or "Pralaya" which is illogical to imagine. However, an individual can certainly achieve the Supreme peace by means of 'Sadhana' and from the social point of view it can be considered as the end of the individual life. So long as the Government servants are of strong nerves, the anti-social 'Tamasika' elements remain suppressed. During this period the country enjoys a special type of peace, called the "Sattvikii Peace". Where the Government servants become



weak, the ignoble men dominate the country, the noble persons (Satpurusas) remain bending down their heads. This condition too belongs to a type of peace which can be called Tamasii Peace. This Tamasii Peace is, of course, not desirable. If any human group of a particular region attacks or offences another human group of the same locality or of some other localities, and if under such circumstances all other human groups simply witness the scene or accept it as a policy that negotiations, proper understandings or pacts are the best solution, then it should be understood that they are encouraging nothing but "Tamasii Peace".

Even in spite of the existence of a good formal relation with a neighbour, if it becomes apparent that he intends to murder his wife, in that case what should be the duty of other neighbours? Will they keep their mouths shut or sit back with folded hands considering it to be purely a family feud? Will they contribute to the establishment of Tamasii Peace by not putting any obstruction to the murder of that lady? No, humanity does not permit this. It is desirable for them to break open the door, enter to the house to give protection to the lady in question and thus, they should help establishing "Sattvikii Peace" by taking necessary action against the oppressor. If any country tortures its minorities or attacks any weak neighbour then the other neighbouring countries should come forward and by mobilising the required force, they should seize its weapons in order to establish the "Sattviki Peace". That is why people dedicated to Sattviki Peace will have to acquire power, (strength).

Shrii Shrii Anandamurti.

HJS Liila

1. USE OF WATER.....	KAPIL
2. SKIN.....	NONE COULD STAND
3. JOINT HAIR.....	KIRANA, KUSUMA, GOMATII
4. UNDERWEAR.....	ANASUYA
5. VYAPAK SHAOCA.....	KIRANA, KUSUMA
6. BATH.....	ANASUYA
7. FOOD.....	NARADA
8. UPAVASA.....	NARADA
9. SADHANA —	
a) MADHUVIDYA.....	DIIPAMKARA, RADHA, HARI DEVA
b) ALL LESSONS.....	GOMATII, HARI DEVA, GAOTAMII
c) ASANAS.....	PARITOSA B, JAYANTA
d) SARVATMAKA SHAOCA.....	GAOTAMII, SHARADA
e) SOCIAL NORMS.....	DIIPAMKARA
f) MENTAL PURITY.....	DIIPAMKARA
g) TAPAH:	
BHUTA: animal.....	DAMAYANTI, SHARADA
plant.....	JAYANTA
NR: Shudrocita.....	VIVEKA
Vaeshyocita.....	VIVEKA
Ksattriyocita.....	NONE COULD STAND
Viprocita.....	VIVEKA
PITR.....	GAOTAMII
ADHYATMIKA.....	SHARADA
h) YAMA-NIYAMA.....	DIIPAMKARA
10. ISTA.....	DEVIKA, AMALINA, GUHAN
11. ADARSHA.....	GOMATII, VIVEKA
12. CONDUCT RULES.....	GAOTAMII
13. SUPREME COMMAND.....	DEVIKA
14. OATHS.....	JAIDEVA
15. DHARMA CAKRA.....	RADHA, GOVINDA
16. CONDUCT RULES IN DETAIL.....	GOMATII
a) knowledge of spiritual philosophy.....	SUDHIIR, ANASUYA
b) knowledge of social philosophy.....	GOVINDA
c) knowledge of English.....	DINKAR
DUTY.....	ANASUYA, DEVASVARUPA, AMITABHA, NARADA
KIIRTAN:	
Lalit.....	KARUNA
Tandava.....	PARITOSA B, JAYANTA
BEST ALL-ROUND EFFORT (BEST SADHAKA FOR THE MONTH OF OCTOBER)	

Brother

DIIPAMKARA

Sister

GOMATII, GAOTAMII

Married Couple

KAPIL and KARUNA

Coming of the Sun.

On the morning of November 3rd, while warming myself in the morning sun on the roof of our office in Patna, I experienced a peculiar sensation which I had not felt for the last three years. It is a thrilling sensation, well known to those who have had the chance to be physically close to BABA, a sensation which can be felt in any place where HE has been. It is a vibration in the air that even transforms the physical environment, making it unnaturally bright and smooth. I can only call it "BABANess". My mind was going back to the times when HE was walking on these very green fields, passing by car on this same road, on HIS way to the jagrti.

And now, by HIS grace, I was going to see HIM again, in what conditions and under what circumstances a mystery, but still a certainty.

Soon we started moving towards the Bankipoure jail, by rickshaw. The party included the General Secretary, BABA's lawyer, one margii from South India, and myself. After waiting four long hours outside the jail, we were allowed inside. We passed through the usual searches and questions and were led into the prisoners' ward. Soon we were led to a small curtained door. We removed our sandals and entered, immediately prostrating ourselves in sastang pranam. After rising, we all grouped ourselves at the feet of BABA's bed, encircling him as if in one single embrace. One brother was massaging BABA's shoulder, another BABA's hand, another (myself) was caressing HIS arm. BABA was lying as if resting, HIS eyes now open, now half-closed. HIS face and body bear the signs of HIS long fast, and still He is "Sundaram". He is the very embodiment of Beauty. BABA started talking with the secretary about organisational matters. I realised as HE was discussing even minor details and giving instructions with increasing energy, that from the jail, BABA is controlling the whole organisation. Then BABA wanted each one of us to come just in front of HIM and speak with HIM personally. HE asked about the work in the units, and personal matters as well, all love and affection.

When my turn came, BABA asked me, "How are scientists explaining that I am still alive?"

HIS eyes became even more sparkling, and with HIS unalterable humour HE added, "583 days..... even to count them takes a long time!" and HE laughed.

Then HE said, "Are young people realising that they have to adopt Universalism? Do they realise it? Ananda Marga is the only panacea for all the various diseases of present day society."

Presently one of the margiis told BABA, "BABA, even non-margiis now are realising that they need YOU, they need Ananda Marga."

And BABA answered, "Yes, I belong to all living beings, all, not only humans."

And rising HIS head from the pillow, HE merged with HIS love for all HIS children, HIS eyes closed in bliss, nodding gently, the sweetest of smiles on HIS lips, caressing us with a fatherly, understanding hand.

Suddenly HE opened HIS eyes again: "Go to Sydney Sector, work there. Australia is a big island...There are many aborigines and black people — they also will have to be served."

The guard made a sign that our time was over. Seeing this, BABA blessed each one of us by placing both hands on each child's head. I felt strengthened and purified, charged with energy, and confidence in HIM and HIS mission.

Outside the jail, in the streets of Patna, police and army forces are gathering at strategic points, blockades are being erected to deal with popular demonstrations to come.

Some are worried, but we know what this all means: BABA is going to change the world.

The horizon is red, but it is the prelude to the coming of the Sun, and BABA is the Sun for this tormented world.

Acarya Kashyapa.



Sectorial Report

RDS

REVIEW: There has been much activity in all the units throughout the sector. Work has mainly centred around service projects and the establishment of assigned unit projects. (eg. Schools, commercial ventures FFA, etc.)

Adelaide: The LFT in the unit was working up to six days a week driving a taxi to support the unit but he left this job and is now looking for alternative employment. D.C. is held weekly with only a handful attending. A Spiritual Forum and unit newsheet was published. OSC's are held weekly again with poor attendance. The LFT is working hard to establish the unit there, but has had very little assistance from the margiis, partly because those that are interested are studying for exams. One public lecture was given early in the month with ten interested people attending.

Brisbane: Dada Abhiik visited the unit during this month where he gave one talk, explained the sixteen points charts and conducted an evening discussion at the jagrti. The LFT's have been making regular visits to nearby towns to do pracar, arranging newspaper and radio coverage. There is considerable social involvement between margiis and workers and the regional newsletter was published. Compulsory industry and FFA projects have been commenced. DC and OSC's are regularly held and philosophy classes have been started. A little DDC was done, the LFT's have been doing part-time work and are at present looking for more work.

Canberra: The unit LFT worked for a period during the month and DC's and OSC's were held twice weekly though attendance at the OSC's have been small. Posters for the New Dawn School and OSC's were distributed. Work is being done on registering AM as a company in the ACT. Visits with womens groups may develop into the establishment of WWS in the unit. Several Sydney margiis visited the unit during the month and the LFT arrived in Sydney for a short stay towards the end of the month. By HIS Grace the unit is unfolding quite well.

Hobart: This unit is quite strong and the LFT's are very active. Over the month a number of socially minded groups were contacted for pracar purposes, Work continued with the "Bliss Bros" stall which has developed into a fruitful pracar outlet. A little service was done at a childrens hospital and a regular service project is developing with a Men's night shelter group. A combined picnic with another spiritual group was organised and weekly WWS and OSC's are being held. Regular visits to Launceston are made and DC is conducted.

Melbourne: The LFT has a full time job to support the unit and is making very determined efforts to re-establish the unit which is experiencing considerable struggle. The regional newsletter "Renaissance" was written and published, a little DDC was done and a talk given. Only four or five attend the weekly DC. Initial contact made with other spiritual groups for the possible establishment of a "Spiritual Forum". Service was done at the blind society where six people were taught Buddhist meditation. Pracar posters advertising talks were distributed throughout the city.

Perth: With BARA's Grace this unit is established and has several projects underway. A RAWA concert involving a small group was held, several sites for the school were surveyed but it was found they were not suitable. Service is done regularly visiting a Spastic School, helping children exercise in the swimming pool. Red Cross and the Civil Defence have been contacted regarding AMURT. The unit newsletter "Mandala" was put together and sent out. DC regularly attracts 9-10 people weekly, a little DDC is regularly done and philosophy classes are held regularly. Efforts are being made to register AM and some posters were put up around town. A "Spiritual Forum" is being established and is due to start early next month.

Sydney: By HIS Grace this unit is gaining strength especially as it has now started to operate as a unit rather than an extension of the Sectorial Office. It is

financially independent of the SO. The main projects it has underway are the food co - op and the "Spiritual Forum", which are functioning well. Meetings are held regularly (WWS, RAWA, and Jagrti) each week, the OSC's have a poor attendance. Dada Kashyapa has given two talks since his arrival inspiring both margiis and newcomers. Pracar done over the weekend in nearby townships and DC's have large attendances. Preparation was put into fund raising for the fete at "Sunrise School". Service was done by visiting a pensioners home and pracar leaflets and posters were distributed around the local shops.

Sydney Workers House: Another house was rented in Sydney on the other side of town early in the month to take the pressures of over crowding off the SO and the jagrti. Initially six brothers were living there trying to find employment to ease the financial situation at the SO.

Port Moresby: Dada Abhiik visited this unit early in the month, conducted a retreat attended by 11 people and gave two talks. The LFT there was doing pracar and arranging publicity for Dada's visit including posters and newspaper adds. Three classes are given weekly with variable attendances. OSC's are held weekly with poor attendances though, DC is attracting few people. A service project underway is taking children in a local community centre for creative

Auckland: Ac. Dharmapala arrived in N.Z. from Sydney and spent the first week of this month in the unit before touring the region. He conducted DC's and gave consultations with margiis and general advice to the units and set up new unit committees and PO. With BABA's Grace this unit is quite strong. A suitable site for a new jagrti has been found. Dada Sumitanandajii arrived from Manila in the middle of the month and spent two weeks in the unit until the end of the month before going on tour. Two DC's and one OSC are held weekly with good attendances, DDC is done regularly with good results. Regular service at a psychiatric hospital - "Strawberry - Viila". Regular visits are made to the nearby town of Mt. Eden. Research into an FFA project is underway and WWS meetings are held regularly. Towards the end of the month the LFT trainee got a job to help with the poor financial situation. Compulsory industry is going well with the production of candles and cards. Also service is done in a free kitchen in an underdeveloped area.

Christchurch: Dada Dharmapala was in this unit for the second week of the month where he conducted the first stage of an IRSS. A new jagrti was located early in the period and the move was completed over the course of the month. DDC was done regularly and pracar was done in two nearby towns. OSC's have up to 10 people attending, several talks were given during the month. The LFT is looking for full time work to help relieve the tight financial situation. Regular service involves visiting a brothers prison. During the course of the month 10 people learnt BNK meditation, and with BABA's Grace the unit is developing well.

Dunedin: No reports have been received from the LFT although Dharmapala visited the unit towards the end of the month. He sent one of the two workers to Auckland and put some time and energy into trying to arrange small group discussion and public talks but with little success. Little progress has been made in this unit for quite some time.

Nelson: This unit is well established and is currently working on three major projects: the education committee (recently formed) continues to look for a site for the school planned to open next year; the commercial section is engaged in buying a health food shop: meetings are being held for FFA. Several talks and house discussions were held during the month with good results and several people were taught BNK meditation. Weekly OSC's have only been attracting few people.

Anandapalli: During this month the first fruit for the season was picked, work on spraying and cultivating has continued. More margiis have been arriving on the farm to settle and help with the work. Sharada is learning weaving but she will not be able to teach the other sisters in the near future. All the apples and peaches were thinned and more planting was done in the garden for the house. Research into a methane digester are under way and some additions to the existing building have been completed. Work on the title and registration of AM is still pending. One brother was instructed in BNK meditation.

Sectorial Office: Early in the month the office was left without acaryas and many of the office workers had

YOU CAME

You came to this patch
Of green island
Like a silent, stalwart Avatar
Emerging from the navel of the Universe
From the heart of India, you came,
vibrating the secret pulse of the ages

We are your lost sons
Searching for the elemental vision;
Groping amid the thunderstorm
of our darkened civilization.
We are the speckled dust
of mortality
seeking to blend
With Your cosmic identity.

Lo: Great Master of secret ages,
Thou, O universal Lord of this Earth...
We hail you, and greet you
Even as You uncover the hidden pages
Of our blemished biographies.
Cleanse the earthen jar
Of our unwisdom
with your purifying touch
So that we may also
Contain within this fragile vessel
The treasures of Thy Revelations.

Bless the Philippines
And redeem her from the clutches
Of destruction and sin --
So that this muddled Pearl
Will once more shine with the sheen
Of its original virginity.

Master, Master, Master of the emerging world
Ananda Murtijii — Thou hast come to our shores
To bring new order to our bewildered minds

May we find our own answers
To the riddles that scourge
Our narrow understanding.

Enlarge our vision
Expand our intuition
That we, too, may reach
The TERMINUS — that goal distant
Aflame with the infinite dimensions
of God.

We lay at Your feet, O Divine Mas
Our sampaguita garlands
And sing to You our songs
Even as we hold within our breast
The condemn'd desire
Of an urging fire.

Transform we then, O Ananda Murtijii,
And liberate us from the mire.

Radiate through Your eyes
The unspoken answers
To the many unsolved
Parables of our age.

Breathe to us, O Master
The pranic essence of Your love —
And bind us always with
With that sacred link
Which caresses us
Like atoms.
Like wind blending,
Like a poem rising,
Like a song revealing,
The joy of each rhythmmed note.

For You are the Renaissance Man
Of a new world, of a better Land
You are the soul-centre
Of a New Order

Help us build a new edifice
Out of the broken walls
Of our dying city --
And Phoenix-like -- Let the Philip
Rise from the ashes of its crime
And grime --
So that this shattered Pearl
Of the Orient Seas
Will once more shine with
With whitened glory.

So that this original Pearl
Will hang upon the bosom
Of this Great Universe
Pure and resplendent,
Bright and luminescent
Like a shining, single tear
From the smiling eyes of
Of God Himself.



OM, SHANTI, OM, SHANTI, OM, SHANTI,
Let Your vibrant mantra

Reverberate across the heart
Of this island.

Infuse the fibres of our country
With renewed vigour --
And let us, your sons,
Grow tall in knowledge
And pure in love.

Master Ananda Murtijii,
You one enlightened leader of our rebirth,
The Hero of our personal Renaissance.

Dedication to Beloved BABA

by Rolando A. Carbonello, Philippino National Poet.

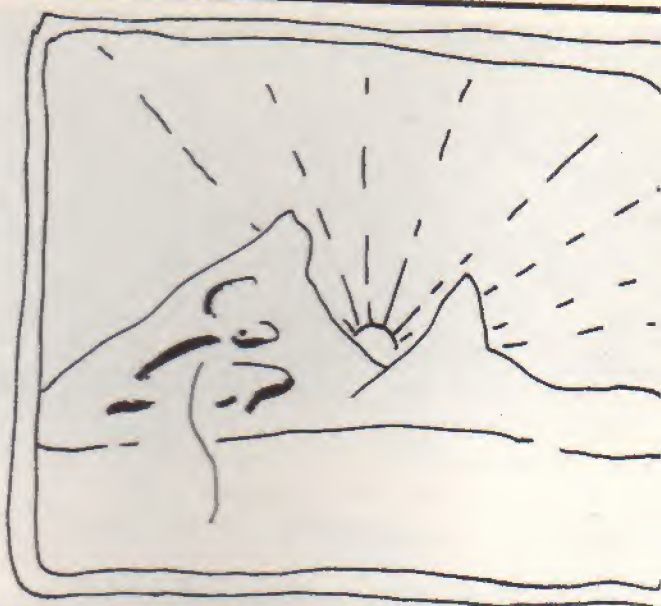
part or full time jobs. The electricity was turned off on November 7th, which necessitated the Publications Secretary to move to the jagrti so that work could continue on various publications. ERAWS secretary and the Press and Printing secretary moved to the office and when the workers house was established several more workers moved out of the office. Three SEC meetings were held along with the usual DPB, PRC, SB, etc. A business involving the printing of cards and matchboxes was purchased. Much work was done by the PPS and his assistant on the press. The editorship of "Pranam" was changed and extensive efforts were made to launch a major FFA campaign. Much office work has been done by lamps and candles so the office has continued to function well. Ac. Kashyapa arrived on the 21st and has been staying at the SO. Regional SSS was held over the 23rd and 24th of the month, both Abhiikjii and Kashyapajii attended. On the 25th Abhiik left for Melb. Work has been put into the preparation of the SSS and also for fund raising at the "Sun-rise School".

Dada Sumitananda: Returned to Sydney Sector on the 15th of November, stopping over in Sydney on his way to Aukland, where he has been arranging unit activities and giving talks.

Dada Abhiik: Visited Anandapalli, Brisbane, and Port Moresby for the first half of the month then spent a week in Sydney before setting off to tour the rest of the sector. He gave talks, discussions and held a retreat in Port Moresby.

Dada Dharmapala: Travelled from Sydney to Aukland where he stayed a week before going on to Christchurch to meet with a lawyer about his permanent residence visa. He also gave several consultations.

Dada Kashyapa: Arrived in Sydney on the 21st and has been staying at the SO. He has been doing much to inspire workers and margiis with ideas on how to improve pracar here. Several public talks have been arranged for him.



Defects: The planned SSS in Brisbane did not occur due to lack of interested people.
-Lack of suitable full-time employment meant that little money was coming from the Sydney workers house to help ease the sectorial financial situation and lack of satsang and kiirtan made the workers feel isolated from RABA's energy.

-Throughout the sector not enough effective pracar is being done, therefore most units are not attracting many new margiis. The pracar that was done, mainly DDC and public lectures were relatively ineffective. Frequently advertising for talks is too limited and too late. This was reflected in the low attendances at the OSC's and DC's, particularly in the smaller units.

Solutions: There seems little chance of the Workers House contributing significantly to the SO financial situation though it will remain financially independent of the office and the jagrti, thus being responsible for raising its own finances. The Workers House will be transformed into "Renaissance House" and will become the focal point of intensive pracar, the centre for the "PROUT Newspaper" and RU.

-More effort is required by the LFT's in respect to pracar - DDC, house discussions and talks as well as better utilisation of posters and the advertising media. As LFT trainees gain more experience this situation will improve. During the month all units received 200 pamphlets and 50 posters for pracar purposes.
-If future Brisbane regional SSS's are better planned then the problem of lack of support would not occur.

S.S.: Most units report that SS is fair to good and find that generally it has improved with the participation of many margiis who were not previously involved greatly in service projects. One of the most effective means of creating SS is for margiis and workers to get together more frequently by exchanging visits, doing sadhana together and taking meals with each other. This allows everyone to come to know each other a little better outside of the usual DC nights. SS at the office although it has not been stable due to workers having to work at the jagrti and others having to work late has been healthy under the circumstances. At present the SO must use the Jagrti as all the equipment that needs electricity has had to be moved down there so that the various office activities may continue.

IRSS: Dada Abhiik conducted an inspection of Sydney unit, Anandapalli, Brisbane and Port Moresby units. Dada Dharmapala reviewed the functioning of Auckland unit. Dada Sumitananda reviewed the projects in Auckland and gave advice and guidelines for their implementation. In Christchurch Dharmapalajii gave comprehensive IRSS covering all the units activities. IRSS is expected to be done in all the units of the sector as the acaryas continue on their tours.

P.O.: Throughout the sector PO needs a lot of improvement. In the smaller units it is largely not applicable as there are few margiis in those units. The larger units report that PO exists but that it is very loosely defined and generally report that the secretaries could take on more responsibility in seeing that they fulfill their respective roles more adequately.

16 Points: The LFT's and Trainees are trying to follow the points conscientiously, margiis in the units are trying to follow them and new people are being introduced to them. The sincerity and degree to which the margiis are following them varies from unit to unit. The acaryas have been placing a great deal of emphasis on the points and all margiis are filling out the monthly 16 points charts. Generally most margiis are finding it difficult to accept the rapid expansion on the points (Charts, explanitive notes, social norms) and the strong emphasis placed upon them.

W.T.: 15 LFT's and Trainees express a definite desire to do WT training (9 brothers and 6 sisters) and there are four more who are uncertain. Sudhiir plans to leave for India on the 26th of December arriving in Calcutta (via Bangkok) on the 28th of December.

S.S.S.: Regional retreat planned for Brisbane fell through for lack of support. One was held in Port Moresby was conducted by Dada Abhiik and attended by 11 people. Sydney Region had a regional retreat on the 22nd-24th attended by both Dada's Kashyapa and Abhiik, it was a very sentient and inspirational weekend. Melbourne region plans a retreat in Hobart on the 30th to the 1st December.

D.M.S.: Preparation is well under way for Sydney Sectors second Sectorial Seminar and by BABA's Grace it will be many times more inspirational and devotional than the last one. An organising committee has been formed and a site selected. Several new activities are to be included in the format. The seminar will be preceded by a four day workers seminar. Two films of BABA will be the highlight of the retreat!

G.A.E.A.: a) Dharmapalajii has been seeking permanent residence status for N.Z. and he has had several consultations with a lawyer in Christchurch. He has applied for a three month extension on his present visa. He expects the approval to come through in mid December.

b) An attempt to reconnect the electricity at the SO was made by attempting to draw up a new lease agreement with the landlord to sub-let the office. But the SCC refused to reconnect the office with electricity. The "Council for Civil Liberties" are thinking they might take up our case in the court.

b) A "con" man swindled Anandapalli of \$25.00 and the farms rifles on the pretext of being a wealthy philanthropist with money to donate to worthy causes. Two days after leaving the farm he was apprehended by police and was wanted for similar fraudulent activities all over Australia.

P.P.: The press in Brisbane has been fixed but there are no margiis in the unit competent enough to use it. Presses are being sought in Auckland, Adelaide and Nelson. In Hobart the unit is able to

make use of the universities compositor machine. At the SO the usual work on "Pranam" went on and also work on the "Introduction to Ananda Marga" was started. In Sydney the "Prout" paper has got underway and should be printed in Dec.

Publications: "Guide to Human Conduct" is selling well in the Hobart "Bliss Bros" stall. Stocks in many units are small but their supply from the SO is dependant on the pre-payment of orders.

Finance: Sectorial support amounts to only 3% of our income (\$120 per month) and has only slightly improved over recent months. The Sydney unit became financially independent from the SO on the 1/11/1974. At Anandapalli the community is \$500 in debt but this will be repaid when returns from the sale of produce start to come in at the end of December.

In Wellington Region some projects are underway in two of the units - in Auckland candle making and Christmas cards are being made; in Nelson a Health Food Shop is to be set up.

I.S.M.U.B.: In Canberra attempts were made to involve margiis in some research or service project each week. In Perth and Hobart units regular Board meetings are being held to review activities, especially in Perth where margiis are well utilised, while in Nelson meetings are held before DC's each week. However in the smaller units ISMUB is often not applicable due to lack of involvement from the margiis. At the SO an FFA committee has started to plan fund raising activities.

M.D.: Throughout the sector work has started in relation to FFA, and EFA projects. Hobart, Perth and Sydney are involved with running food-co-ops. Many of the units are doing small types of service projects such as visiting homes for spastics, and other such institutions.

In Sydney a large FFA project is underway with a large public concert arranged for February. Sponsors have been arranged and an organising committee has been formed.

L.T.C.: There are 15 or so margiis wishing to attend the next training centre which may happen after the next DMS in January.

JAG. CONS'N.: A new jagrti has been located in Christchurch and new jagrtis are being sought in Brisbane, Dunedin, and Port Moresby.

A.M.U.R.T.: Most of the units especially the larger ones have been in contact with the Civil Defence who offer courses in Welfare, Rescue and other such things. The training that is offered by them also includes a course for training trainers.

Key to Abbreviations

- SO — Sectorial Office
- SOS — Sectorial Office Secretary
- SS — Sectorial Secretary
- SEC — Sectorial Emergency Committee
(comprised of Sectorial Assistant,
Dharma Pracar Sec., ERAWS Sec.)
- SA — Sectorial Assistant
- DPS — Dharma Pracar Secretary
- PRS — Public Relations Secretary
- LFT — Local Full Timer
- LTC — LFT Training Centre
- WT — Wholetimer
- RU — Renaissance Universal
- RAWA — Renaissance Artists and Writers
Association
- PROUT — Progressive Utilization
Theory
- RDS — Review - Defect - Solution
- SS — Structural Solidarity
- PO — Pyramidical Order
- SSS -- Sarvatmakam Seva Shivira
- DMS — Dharma Maha Samelam
(A seminar when a representative
of BABA comes to speak)
- GAEA — Guard Against Enemy Action
- PP — Press and Printing
- ISMUB -- Inspection Seminar Utilization
Board
- MD -- Model Diocese (Special and exem-
plary activities)
- DDC — Door to Door Contact
- RM — Revolutionary Marriage
- WWS — Women's Welfare Section.
- FFA. Food for all.
- EFA. Education for all.
- SSFA. Social security for all.
- DFA. Dharma for all.
- NB. Namaskar BABA.

"Self discipline must be emphasized in this student age of free-think and free-do. Many kinds of cop-outs come in the garb of various liberated styles which sweep over campuses. Clearly, there has to be...a reversal of the dictum: "If you desire to do it, you should do it" to "If you should do it, you should desire to do it." Such an attitude makes for persistence and incisiveness. It forces the asking of the important questions and the pursuit of the pertinent inquiries. It develops an inner reserve that refuses to give up and that thinks for ways for causes to be continually strengthened for sustained breakthroughs.

The problems of the present and the risks of the future are deep and plain. But let it not be said that this generation refused to give up so little in order to achieve so much."

- Ralph Nader.



AMURT

As AMURT teams are being established in Sydney Sector, emphasis will be centred on training, organisation, and accessibility to basic equipment.

Training is provided by the State Emergency Services now established in all States. A branch of the S.E.S. is the Civil Defence Services where less emphasis is being placed on preparation for nuclear attack, and more emphasis toward assistance in natural disasters. The S.E.S. in time of disaster will take full control of all State operations with an unlimited access to equipment, but they also need trained teams to rely on for assistance.

Red Cross training is essential, but not provided by the S.E.S. and so all margiis are advised to take Red Cross training as soon as possible, if they have not already done so. Those who took their training more than six months ago should re-read their Red Cross booklets regularly, and if possible arrange a refresher course at the jagrti for all margiis to attend.

After completing the Red Cross and S.E.S. instruction, each unit throughout the Sector will have its own AMURT teams rendering Collective Social Service (CSS), with training in tribal welfare, in setting up cheap kitchens, establishing medical units for relief camps, and in establishment of a Missing Squad (information centre).

AMURT teams will care for the immediate needs of disaster-stricken people, providing them not only with food, shelter and clothing, but with warmth, reassurance and unflinching attention. After the basic aid, BABA has many ideas to make the people feel relief and to experience a bit of fullness. We will always be aiding the complete person, filling his heart, mind, and stomach.

Volunteers who wish to make application to join the national AMURT team may do so after completion of local training in the their unit.

-Viveka

sunrise & morality

The basis of all human progress is morality. Advancement on any of the planes of human existence, whether physical, mental or spiritual must be accompanied by moral progress or it will be to the detriment of both the individual and society. At "Sunrise" morality is a very essential part of the curriculum, for our educational ideal is a harmonious development in all three planes of existence.

The students have all been taught the Yamas and Niyamas: it is in fact required for them to understand the moral code of Yoga before they are taught meditation. For the high school boys a discussion at an intellectual level may prove sufficient. But probably the most certain way of inculcating the moral code, is to have the students draw pictures of actual exemplary instances of where the Yamas and Niyamas are being followed or violated, and this we have done for nearly all the students. The play acting of the various Yamas and Niyamas firmly imprints these rules in the students minds.

The moral development the students have made throughout the year cannot afford to be dissipated when they leave the school environment. So the upper primary and secondary boys have drawn up Yama and Niyama charts similar to the sixteen points charts that we use, to keep a record of their moral progress throughout the christmas holidays. During the teacher - student camping trip at the end of the year the boys began to regularly fill in their charts. Already these principals are becoming more deeply entrenched in their minds and their behaviour will soon be of a continually positive nature.

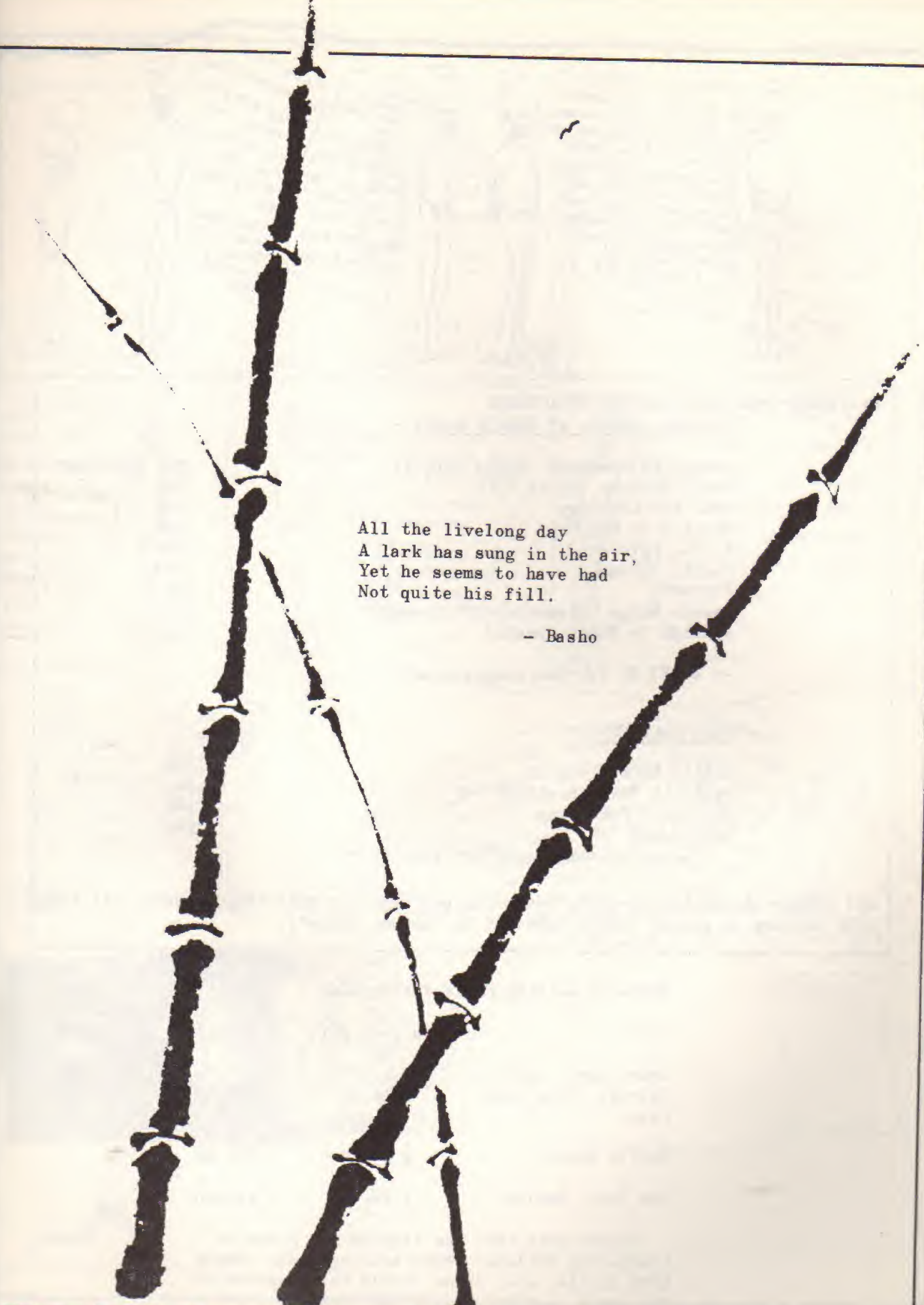
During the session devoted to spiritual practises, many inspiring stories, illustrating some moral point, have been read and discussed. The medium of acting is also excellent for the students to grasp moral concepts. Many margiis can recall the performance of the "Good Samaritan" by the "Sunrise Troupe" at the SSS in June, and also many other moral stories have been improvised during class.

Service is part and parcel of the devotee's life and we have had the boys practise service as a part of school activities. Within the school a system of monitors has been established, with every boy being given the opportunity to have the responsibility of setting an example for others to follow at lunch time and making others aware of their lapses in behaviour. The monitors also have the responsibility of bring out bins at lunch time. Indeed all the boys are encouraged to keep the grounds tidy, to have respect for school property and the property of others, and to look upon all property as belonging to BABA. The secondary boys have several times had the opportunity to act in the role of teachers with the lower primary students.

Outside the school, we have organised several social service projects. At the beginning of the year, the "Sunrise Band" went to a local spastic hostel where we sang for them and let the boys explore the instruments. The "Sunrise Band" also helped to cheer up Shane, who prior to coming to "Sunrise" spent six weeks in hospital with a broken leg. When a Semi-trailer overturned a few hundred yards from the school, spilling cardboard boxes and loads of broken glass, we organised the Sunrise clean up team to help with the cleaning up operations. Personal contact has been made with the "House With No Steps", a nearby factory complex providing work for many paraplegics and other disabled folk. The whole school was invited there one afternoon to look at the factory and see where we could help and afterwards discussed the matter over a refreshing afternoon tea in their modern and aesthetically pleasing dining quarters. Contact with the local Welfare Officer can also be fruitful, he found us a job unfortunately very late in the year when the students were needed for tidying up around the school grounds.

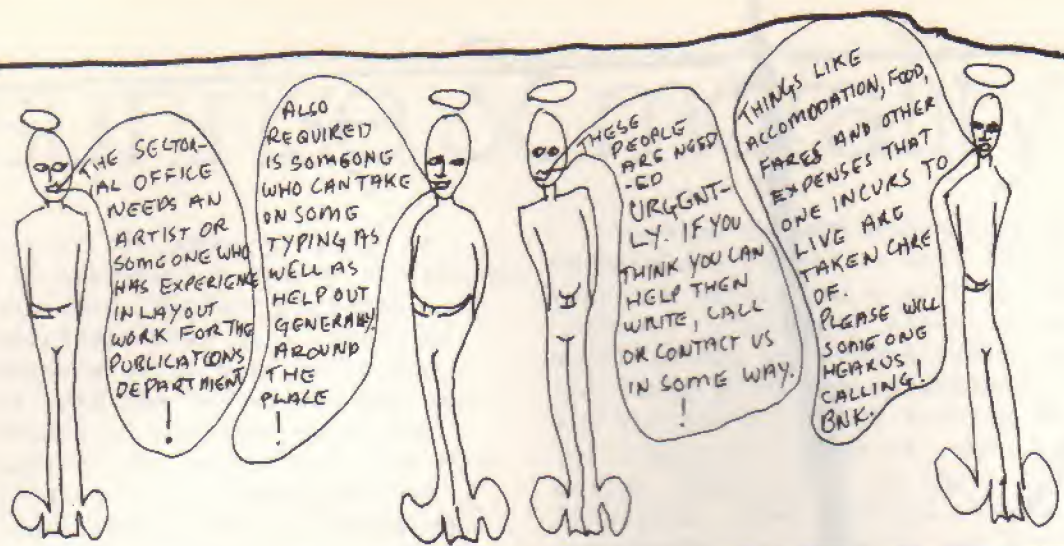
The boys progress at Sunrise has been little short of astounding and more and more BABA's Grace is flowing through their actions.

- Devashvarupa.



All the livelong day
A lark has sung in the air,
Yet he seems to have had
Not quite his fill.

- Basho



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Please note that the figures are given in Australian dollars. When sending money orders bank drafts, etc, these should be converted to the local currency equivalent first.



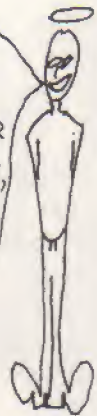
I HEAR THE SSS
IS GOING TO
BE ON ONCE
AGAIN AT



THE BAGN
POWELL
BOY SCOUT
CAMP IN
SYDNEY
I WAS



THERE THE LAST
TIME AND EVERY ONE
WHO WAS THERE LAST TIME WILL
REMEMBER AND THIS ONE WILL
BE DOUBLE THE TIME OF
THE LAST ONE, JUST THINK
TWICE AS MUCH KIIRTAN,...



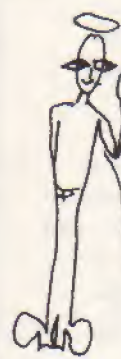
AND MUSIC,
PLAYS, FOOD,
A WEDDING OR
TWO OR THREE,
WORKSHOPS,
SERVICE,
LECTURES,
DADA'S AND
DIDI, AND



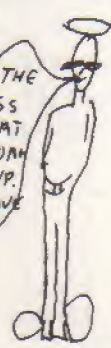
IF WE ARE ALL THERE TO-
GETHER, WE CAN GROW
TOGETHER AND
THUS COME TO
UNDERSTAND A
LITTLE MORE OF
BABA'S GREAT
MISSION



AND THEREFORE HELP TO
BRING IT ABOUT SO MUCH
FASTER. ALSO SOMETHING
I FORGOT, BUT IT IS BEST
TO KEEP IT AS A SURPRISE,
THOUGH I FIND IT HARD
TO DO THAT,
IT IS.....



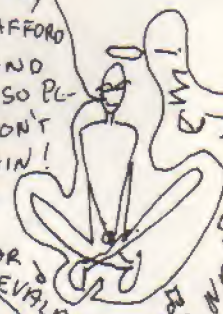
BABA ON
A FILM,
WHICH WILL
ONLY BE
SHOWN AT
TO SEE
IT!



THE
SSS
THAT
IS COM-
ING UP.
YOU HAVE



JUST THOUGHT THAT I BETTER MEN-
TION THAT THE FEES MAY SEEM
A LITTLE EXPENSIVE BUT
THIS IS TO PAY FOR THOSE
THAT COME FROM FAR
AWAY LIKE N.Z.
AND THEY HAVE
TO PAY A LOT
IN FARES.



AND THEY
CAN'T AFFORD
FEES AND
FARES SO PL-
EASE DON'T
COMPLAIN!
SEE YOU
THERE.
NAMASKAR
BABA NAM KEVALAM BABA NAM



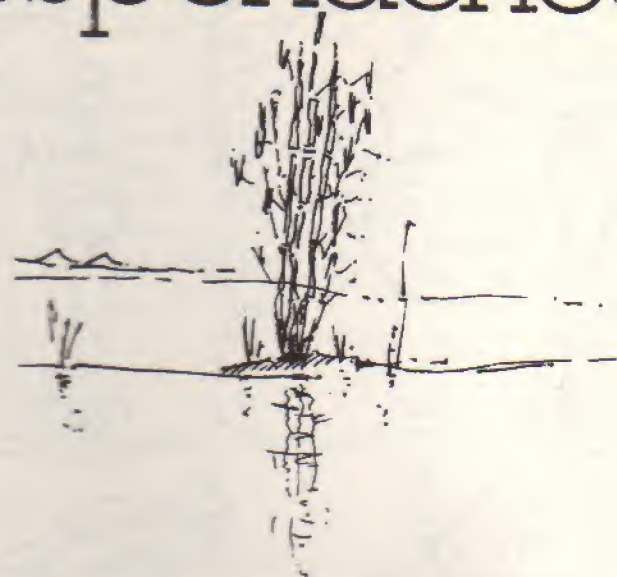
cosmic correspondence

Dear Brother, Namaskar,

may you ever be shining in HIS Grace, we trust that Sydney along with the rest of the world is progressing at optimum speed according to HIS plan. Accordingly Anandapalli is progressing well.

Dharmaputra, Gaotamii, Premavatii and the children arrived safely but rather tired on Friday night after a two hour bus breakdown. Anandapalli seems to have moved into a new phase with their arrival.

We spent the week thinning and cultivating. On Ekadashi due to the days heat and all being so exhausted (fast seem to be getting harder despite doing less work) we went to the nearby National Park to do our extra sadhana in the park and swim in the swimming holes in the river there. On Tuesday Sharada attended her second weaving class, it seems that it will be a while before she will be able to teach the other sisters although there are enough sisters who could well start activities such as this.



Really we need more brothers than sisters. with Dharmaputra here the light shines on how mediocre our understanding and running of the orchard was, we have now trimmed all the peach trees and now only a few apple trees remain to be done. The spray program has been held up by a long period of wind and rain but with a few intensive days it will be caught up on. The garden beside the house that Damayantii started is expanding fast under her's and Gaotamii's guidance and much more planting of seeds and seedlings has been done. With his technological hand, Gangadar is right into finding out about a methane digester and is writing letters and doing quantitative study to find out exactly what it will take to build one both in time and money, he's digging it.

People have been falling naturally into roles and responsibilities. Dharmaputra has taken over the organising of the orchard with Gangadar, Arjuna, and Nala sharing the work. Damayantii and Gaotamii are running the gardens with Premavatii helping while she seems to be doing a lot of washing and taking care of the goats. Sharada is spending a lot more time studying and the sisters allocate the house work amongst themselves with her. The result of this week seems that a solid unit has been developed.

(parts of a letter from Anandapalli)

Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with all doors shut? Open thine eyes and see thy God is not before thee!

He is where the tiller is tilling the hard ground and where the path maker is breaking stones. He is with them in the sun and in the shower, and His garment is covered with dust. Put off thy holy mantle and even like Him come down on the dusty soil!

Deliverance? Where is this deliverance to be found? Our master Himself has joyfully taken upon Him the bonds of creation; He is bound with us all forever.

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet Him and stand by Him in toil and sweat of thy brow.

- Rabindranath Tagore.



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Sectorial Office Secretary
Ac. Abhiik Kumara Brc.
C/- Sectorial Office

Ac. Dharmapala Brc.
C/- Wellington Regional Office

Ac. Kashyapa Brc.
C/- Sectorial Office

Brcii. Mahasheveta Ac.
C/- Sydney Regional Office

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Dharma Pracar Secretary
Jayanta Kumara
c/- Sectorial Office

ERAWS Secretary
Karuna
c/- Sectorial Office

Finance Secretary
Paritosa
c/- Sectorial Office

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Ph. 207 Severnlea

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Ph. 452 2643

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Chippendale, SYDNEY

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Lyneham, CANBERRA
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49 Bernhard St.
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Papua
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Papua

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Ananda Marga
c/- Divine Life Soci
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HONG KONG SECTOR H.Q.

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GEORGE TOWN SECTOR

Sectorial Secretary
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Tijuka, Rio de Janerio
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Sr, Osvaldo Gonzalez Real
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Ananda Marga
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BRAZIL

Juan Carlos Rodriguez
Calle General Flores 4992
Montevideo
URUGUAY
Ph. 589-972

Please inform us of any new addresses or any
changes in address.

UNITS AROUND THE WORLD

As it is impractical to list all the addresses around the world, the addresses given are only the major ones in each country. A list of the places around the world where Ananda Marga is established is given below -- the addresses of these units can be found by enquiring at Sydney Sectorial Office, or from the main address in the particular country as listed in the previous section.

ARGENTINIA

Florida (Buenos Aires), Rosario,
Cordoba, Mendoza, Mar del Plata,
Bahia Blance, Tucuman, Olavarria,
La Plata

BRAZIL

Porto Alegre, Sao Paulo, Santos,
Rio de Janerio

CANADA

Burnaby, Cambellville, Grand Forks,
Kitchner, London, Montreal, Ottawa,
Vancouver, Vernon, Winnipeg
These addresses are listed in the
latest Crimson Dawn.

ITALY

Milano, Rome

WEST GERMANY

Berlin, Frankfurt, Bodensee Area,
Tübingen, Friedrichshafen, Köln,
Wiesbaden, Emmerich, Göttingen,
München, Marburg

U.S.A.: Units are in all major cities in the
U.S. For further information contact Sydney
Sectorial Office or Consult the latest CRIMSON
DAWN.

FINLAND

Helinski, Lahderanta, Tampere, Vippula

NORWAY

Oslo, Lilleström, Nordbyhagaveien,
Landerranta, Lorenskog, Fsellhammer,
Bergen, Trondheim, Elverum, Jessheim,
Fredrikstad

SWEDEN

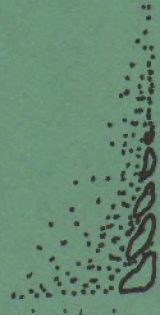
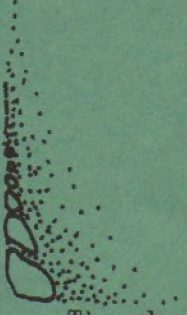
Stockholm, Upplandsväsby, Uppsala,
Zärna, Umeå

DENMARK

Copenhagen

UNITED KINGDOM

London, Hull, Liverpool, Newport,
Birmingham, South Wales, Yorkshire



The absence of the cosmic spirit is the root of all evils. Strong men are torturing the weak. Powerful human groups are exploiting the weaker ones. Under such circumstances it is the duty of good people to declare war on the oppressors. It will not be of use to sit quiet for an indefinite period in the hope that only moral preachings will be fruitful. Hence all the good men too will have to be united. There should be a pauseless preparation for war against the oppressors.

- BABA.



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